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LAO-TZU. 老子

A Study in Chinese Philosophy.

CHAPTER II.

The Life of Lao-tzu.

The life of Lao-tzū, like the book which he wrote, is enveloped in mystery; and one might almost be excused for doubting whether such a person ever actually existed. One author indeed has even gone the length of saying that Lao-tzū was made of space 洪 荒.¹ The most reliable account of him which has come down to us is that by Szu Ma-chien 司馬遷 in the Shih Chi 史紀, and this is very brief and unsatisfactory. We have also occasional notices of him in other old books, but the stories told in the Records of Spirits and Fairies and works of a like nature are, as Julien observes, only a tissue of falsehoods which all sensible men reject.

Szu Ma-chien says² Lao-tzū was a native of the hamlet Ch'ü-jen 曲仁 of the parish Lai or Li 厲 in the district K'u 苦 a town of the state Ch'u 楚: his surname was Li 李, his name erh 耳, his style Po-yang 伯陽, and his posthumous designation Tan 聃. He was in office at the court of Chou 周 as Shou tsang shi chí shi 守藏室 之史, which Julien translates "garden des archives."

I have been unable to obtain from Chinese sources any statement as to the date of Lao-tzū's birth: though Pauthier³ asserts positively that he was born on the 14th day of the 9th moon in the year B. C. 604. In this he is followed by Julien, who, however, says

caudally—"cette date (the 3rd year of king Ting 定 of the Chou dynasty, corresponding to B. C. 604) que nous inserons ici, est conforme à la tradition historique la mieux établie, mais elle ne se trouve point dans la notice du Sze-ma-thsien dont nous donnons la traduction."⁴ There is nothing improbable in this date, as we know from other sources that Lao-tzū was a contemporary of Confucius, though very much his senior; and, as Confucius was born about B. C. 550, Lao-tzū must apparently have been born about the beginning of the 6th century B. C. The latter sage, indeed, is usually represented as having attained to a very great age, and as having been alive much more than 50 years before the birth of Confucius. Others mention two teachers of Tao 道 as having lived during the Chou dynasty, one Lao-tan 老聃, and another named Lao Lai-tzū 老萊子.

All authorities seem to agree with Szu Ma-chien as to the place of Lao-tzū's birth in the feudal dependency Ch'u 楚. Of this term Biot says, "Nom d'un ancien royaume de la Chine centrale, à l'époque du Tchun-thsieou. Le centre était dans l'arrondissement de Tchi-kiang; la limite nord était entre le kiang et le Hoang-ho; la limite sud était au midi du kiang, mais non bien déterminée."⁵ The city K'u 苦 stood near the present Kuei-tê foo, the most easterly of the cities of Honan; and the present K'u-yang 苦陽 preserves the house of Lao-tzū; and a temple dedicated to his memory.⁶ The chief of Ch'u, like the chiefs of many other states, was at the time of Lao-tzū and Confucius only nominally a feudal subject of the king. He was originally a Tzū 子 or Viscount, but the title Wang 王 or King was claimed in the degenerate days of Chou.

1 T'ai ping Kwang chi 太平廣志 ch. 1, and the Shên hien chuan 神仙傳, Vol. I.

2 Shì chí, 老莊申韓列傳三.

3 Chine, page 111.

4 Tao te king. Introduction, Note 1, on page XIX.

5 See 老子全書, the extract from Szu Ma-chien.

6 Dict. Villes et Arronds., page 244.

7 Julien, T. c. king. Introduction. Note 2 to page XIX.

Of the parents of Lao-tzū and of his early years I have not found any record in Chinese books; but Pauthier says that according to historic data his father was a poor peasant who had remained a bachelor up to his 70th year, when he married a peasant woman of the unromantic age of 40 years.⁸ Whatever were his circumstances, however, I think we may conclude that he was in early life a diligent student of the past history and institutions of the country; and his obtaining office at the court of Chou was probably a consequence of his learning and abilities.

As to the nature of this office, I cannot agree with Pauthier and Julien in calling it that of historiographer or keeper of the state archives. The word *tsang* 藏 means a granary or storehouse, and in a note to a passage in the *Li Chi*, or Record of Ceremonies, it is explained as the Imperial or National Museum.⁹ The *Shou tsang shi* 守藏史 would accordingly be the officer in charge of the Museum; and we must remember that when Confucius went to the capital of Chou to Lao-tzū, he saw in the palace the portraits of the early kings, along with many other relics of antiquity, which possessed him strongly with an idea of the magnificence of the first princes of the dynasty. ^a Dr. Legge, I find, translates the expression by "treasury-keeper." ^b The legend in the Records of Spirits and Fairies states that Lao-tzū was in the time of king Wên 文 a *Shou tsang shi* 守藏史, and under king Wu 武 a *Chu-hsia-shi* 柱下史, this latter term meaning assistant historiographer; ^c and it is not improbable that he may have actually held both these offices in succession under king Ting 定 or king Chien 簡, who reigned in the 6th century B. C.

During the time of Lao-tzū's residence at the court of Chou, he was visited by two young gentlemen who had come in a carriage and pair from the distant state of Lu 魯. Their names were *Ching shu* 敬叔 and *Kung-chiu* 孔丘 or Confucius, and they had come to learn from the venerable sage the rites and manners of the olden times. The latter, viz., Confucius, had already been a pupil of Lao-tzū, and still remembered his former master with affection and respect. He himself when little more than a youth

had set out on a converting tour, thinking to induce rulers and people throughout the kingdom to cease from their evil ways and turn to the good old paths of primitive virtue. He did not succeed, however, and he now told his master the sorrowful tale of his disappointment. Lao-tzū said to him, "If it be known that he who talks errs by excess in arguing, and that he who hears is confused by too much talk, the way (Tao 道) ^d can never be forgot." According to *Szu Ma-shien*, the Master on another occasion lectured his ambitious disciple as follows: "The men of whom you speak, Sir, have with their bones already all mouldered into dust, and only their sayings abide. Moreover if the superior man 君子 gets his time, he mounts [his car and takes office]; if he does not get his time, he goes through life like a wisp of straw rolling over sand. I have heard that a good merchant with his treasure house deeply stored seems devoid of resources, and that the superior man of perfect excellence has an outward semblance of stupidity. Do you, Sir, put away your haughty airs and many desires, your flashy manner and extravagant will; these are all unprofitable to you, Sir; and this is all I have to say to you." ^e In the *Family Sayings* we read that when Confucius was about to leave Chou, Lao-tzū gave him as his parting gift a warning against going too far in the public reproval of those who were in authority. ^f From this and the other references made to the intercourse between Confucius and Lao-tzū in the *Family Sayings* and the *Record of Rites* 禮記, it will be seen that they were on terms of intimate friendship, and though Confucius may have deserved the reproof which, according to *Szu Ma-chien*, Lao-tzū administered to him, yet this speech has in it so little of the spirit in which allusion is made to Lao-tzū by Confucius or his disciples that I am almost tempted to doubt the story.

I have been unable to find in the Chinese works on this subject a statement of the length of time during which Lao-tzū served the king of Chou, of the manner in which he performed his duties, or of the immediate reason of his retirement from office. *Szu Ma-chien* simply says: ^g "He cultivated Tao and virtue 修道德, learned to live in seclusion and oblivion as the important thing, resided for a long time in Chou; when he saw the fortunes of the dynasty going to

⁸ Chine, page 112.

⁹ *Li Chi*, Chuan 3, sec. 74, Note.

^a See *Chia yü*, Vol. 1, Chuan 3.

^b *Ch. Classics*, Vol. 1, Proleg., page 65.

^c See Kanghsi's Dict. character 柱.

^d *Chia Yü*, Vol. 1, ch. 3.

^e *Shi chi*, Lao-tzu.

^f See *Chia Yü*, Vol. 1, ch. 3.

^g *Shi chi*, l. c.

ruin, he left the country and came to the Pass 關. The keeper of the pass, by name

Yin-hsi 尹喜, said to him, "Since you are about to go into seclusion, Sir, you must make me a book." Hereupon Lao-tzū produced his book in two sections containing more than 5000 characters, and declaring the meaning of Tao and Tê 道德. He then went away, and no one knows his end."

In order to understand the conduct of Lao-tzū in retiring from office in Chou and going into seclusion when he saw its fortunes broken, we must know something of the state of the country at the time. Now the reader of the historical and other works relating to this dynasty will remember what a miserable picture of the kingdom is given in most of them. The hard won territories of king Wu 武 were now subject to his degenerate descendants only in name. The whole country was torn up into petty states, which were always warring with each other. Year by year, army after army with flaunting banners and gay pennons passed and re-passed through the fields of the people, and left desolation and misery in their track. Fathers and husbands, sons and brothers were taken away from their homes and their work, and kept in long military service far away from their families. Laxity of morals accompanied this state of civil confusion. Chiefs forgot their allegiance to their prince, and wives their duties to their husbands—usurpers were in the state, and usurpers were in the family. Every little chief was striving with his neighbour for the mastery, and the weak and wicked princes of Chou were unable to overcome them and reduce them to peace and obedience. Men of shining abilities and inordinate ambition rose to power in each state, and, wishing to satisfy their ambition, increased the anarchy of the kingdom. The decree of Heaven was slowly changing, and already, in the time of Lao-tzū, "Ichabod" was written up for the princes of Chou. We can now easily see why the philosopher taught that men should not strive, but ever give way; that they should be humble and satisfied with a low condition; that men of virtue and integrity should retire from the dangers and vices of a wicked government; and that no honour should be attached to specious abilities or rare acquisitions. True to his principles, he himself when the prestige of Chou was lost, and the evil days and evil tongues were becoming more and more evil, withdrew from the court and retired into unenvied

obscurity. ^a For this course of action, Confucianists and others have severely censured Lao-tzū. We must remember, however, that Confucius himself taught (what he had probably learned from Lao-tzū) that when good principles prevail in a country, the superior man takes office; and that he retires when bad government takes their place. There seem to have been at the time only two courses which an upright and faithful public servant could elect to pursue. He might either take his life in his hands, and try by strong measures to recall his rulers to the path of virtue; or he might establish his own good character, and then withdraw from temptation and corruption. Confucius chose the former course, and ended in disappointment; Lao-tzū and many others, as we know from the Lun Yü 論語, chose the latter course.

The Pass to which *Szu Ma-chien* represents Lao-tzū as going, and where he met with Yin-hsi 尹喜, is said in a note to this passage to be probably *Han-ku-kwan* 函谷關, the present *Ling-pao* 靈寶, in the extreme west of Honan, and on the south bank of the Yellow River. The Pass and its keeper have since become famous in the legendary and poetic literature of China. This is the last historical notice that we have of Lao-tzū. He left the Pass, having enriched the keeper with the 81 chapters he had composed on *Tao* and *Virtue*, and went away. "No one knows his end." We may hope, however, that he died a peaceful, happy death, in a good old age, having attained a clear insight into the nature of *Tao* 道 and *Tê* 德.

According to the *Lao-tzū Lie Chuan* 老子列傳 of *Szu Ma-chien*, i *Lao-tzū* left a son named *Ts'ung* 宗, who became a high military officer under the chief of *Wei* 衛, and was appointed to the feudal dependency *Tuan-kan* 段干. His descendants were living in the time of the *Han* 漢 dynasty in the 2d century B. C.

Such is the sum of the probably true information which I have succeeded in obtaining about this remarkable man. Many things that we would have liked to know about him are wanting, and part of what we have seems uncertain. In his birth and in his death he was mysterious, and through all his life he

^a For the distracted state of China about this period, one may read the *Shi Ching*, the *T'ung Chien*, *Ch'un Ch'iu*, the *Lun Yü*, and other books.

^b See *十子全書*, Introduction.

seems to have courted obscurity. He tells us himself that he appeared to mankind stupid and helpless, but that he had within himself precious treasures of which the world did not know.^j To me he seems to have been a kind and gentle old philosopher, who thought more about what was beyond this world than about what was in it. I cannot find in him those traits of moroseness and cynicism which others have found, nor any trace of that jealousy and spite with which he is said to have regarded Confucius.^k

Chu-hai 朱喜 represents him as a man standing aloof from the ordinary ways of men, loving neither their sounds nor their sights, and not living an official life—a good man without practical knowledge.^l Confucius himself refers to Lao-tzu with affectionate respect, and quotes his opinions as sufficient answers to the questions of his own disciples. He speaks of him as extensively read in antiquity and knowing the present, as having penetrated to the sources of Rites and Music, and as understanding what be-
道德之歸

longed to *Tao* and *Virtue*.^m The old man, who thought that in troubled times, like those in which they lived, men of wisdom and virtue ought not to make a display of these qualities, but rather to appear to the world destitute of them, when he found his former pupil parading the kingdom with a crowd of disciples (one of whom acted as his car driver), going from court to court admonishing and scolding the chiefs, thought it his duty to give him a sharp reproof and an earnest warning. His advice was excellent, and Confucius found out at last that the restoration of peace and good government to a country was not so easily effected as he had thought, even though the preacher of reform dressed unimpeachably, ate and drank only the best he could get, had an excellent ear for music, and knew the decrees of Heaven.

I shall now proceed to give a short sketch of the legendary account of Lao-tzu, as given in the Records of Spirits and Fairies and other books.

According to some writers Lao-tzu was a spiritual being, eternal and self-existing, manifesting himself as a human being on the earth at various times and under various names. The most celebrated of his incarnations was that which occurred during the early part of the Chou dynasty. On this memorable occasion his mother, who had conceived by the influence of a shooting star, brought him forth under a plum tree; hence his surname, **Li 李**=a plum tree. For 72 long years (or according to a more cruel author for 81 years) had he remained in the wretched

woman's womb, and at last he delivered himself by bursting a passage under his mother's left arm. From his having at his birth gray hairs, and the general appearance of an old man, he was called the *old boy*—**Lao-tzu, 老子**; though another conjectures that this was the name of his mother's family, which was given to the child because his mother obtained him in an improper manner. One writer says that Lao-tzu could speak immediately on being born, and that he intimated that the plum tree under which he had emerged would supply a name for him. Another says that so soon as born he mounted nine paces in the air—his step producing a lotus flower—and while poised there, he pointed with his left hand to heaven, and with his right hand to earth, saying:—"Heaven above—earth beneath—only *Tao* is honorable." This author adds that Shakyamuni on his birth rose seven paces in the air, and pointing in a similar manner to heaven and earth, pronounced himself alone honorable! He observes very properly that there ought not to be such a coincidence.

When his mother got an opportunity of examining her wonderful child, she found him a veritable prodigy. Not only had he gray hairs, but he had also very long ears *n* (hence his name **耳**=ears, each terminating in a) point, and having three passages: his eyebrows were handsome; his eyes large; his nose double ridged; his mouth square, and lips thick; his hands had ornamental inscriptions; the soles of his feet had the numbers 2 and 5 written on them (2 indicating heaven, and 5 indicating earth.) He had also many other larger and smaller bodily virtues.^o

Lao-tzu left heavenly purity and honour for earthly pollution and office. It was under the heaven blessed kings **Wen 文王** and

Wu 武王 that he first took office, but he seems to have continued on earth for more than 500 years according to this account. He is represented as having several interviews with Confucius, who, as Szu Ma-chien also relates, compared him to a dragon which in a mysterious manner mounts a cloud and soars into heaven.

On retiring from office, Lao-tzu went westward, intending to pass through the Han-kwan **函谷關** to the K'um-lun mountains and other places in the west. Yin-hsi **尹喜**, however, the keeper of the pass, who had known from the stars that a sage was coming, stopped Lao-tzu, and detained him

ⁿ See the Records of Spirits and Fairies, Art.

老子.

^o See **老子志略** in the **十子全書**. Also compare the similar legends about Buddha in Hardy's Manual of Buddhism, pages 367-8-9.

^j See Tao té ching, ch. 29 and 67.

^k See for instance a very unfair article on Confucius in the Fortnightly Review for May last, by Sir J. Bowring.

^l **朱子全書卷五十八.**

^m Chu Yü ch. 1.

until he got from him the 31 chapters on Tao and virtue. He also wished to accompany the sage wherever he would go, but Lao-tzū declined the offer, and consoled him by promising that he would come again.

As Lao-tzū was ready to mount his buffalo and proceed on his way, it was found that his old servant Hsü-chia 徐甲, who had attended him for more than 200 years without pay, now refused to go on unless his master would pay arrears of wages to the amount of 7,200,000 cash. Yin-hsi went to Lao-tzū to get the money, and in the meantime the person to whom Hsü-chia had applied, being a friend of Lao-tzū, gave the servant his handsome daughter to wife. Hsü-chia was quite delighted; but just then his master appeared, who told him that he should remember the poor condition he was in before taken into service, that he would have died long ago had it not been for the charm of life which he had received. Lao-tzū also told him that he had intended to pay him in gold when he reached An-hsi 安息, a country which Biot identifies with that of the Parthians. He then ordered Hsü-chia to fall on his face to the ground, and open his mouth. The latter did so, the elixir came forth, and the servant lay like a mummy. Through the kindness of Yin-hsi, who recognised the miraculous power of Lao-tzū, and knocked his head on the ground to him, the servant was restored to life, and willingly consented to continue his services to his old master—Yin-hsi generously paying 2,000,000 cash.

Lao-tzū now bade farewell to Yin-hsi, and assured him that he would soon appear again as a 青羊—literally, an azure sheep. He then mounted a cloud, and soared out of sight of the weeping guardian of the Pass, away into the ethereal regions, to his home in the heavens!

T. W.

(To be Continued.)

From the Friend of China.

A TRIP INTO THE INTERIOR OF CHEHKIANG PROVINCE.

NINGPO, 28th Jan., 1868.

Having recently made a tour into the central part of the Chehkiang province, I now forward you some account of it.

The prefecture visited was Kinghwa, which is about 250 miles, by water, from Ningpo, in a south-west direction. The route from Ningpo is past Tsz-ki, Yu-yau, Shang-yu, Shau-hing, Sian-shan, to an active little town near the mouth of the Pu-yang river, called Ni-giau. Here we changed boats, and dropping down about a mile, entered the Tsien-tang river, about 20 miles above Hang-chow. Proceeding up this stream we passed the district

cities of Fu-yang, and Tung-li, the fu city of Yen-chau, and district city of Lan-ki, and 20 miles beyond came to King-hwa fu.

In passing from Ningpo to Ni-giau, some five or six mud dikes must be crossed. These were referred to in Commissioner Leonard's report for 1866, as being a detriment to the trade of Ningpo, and which is no doubt true, as well as being a great hindrance and trouble to travellers. They might and ought to be greatly improved under the direction of the officials. But these excellent disciples of Confucius, instead of rendering any assistance in this direction, only extort all the money they can from the poor people, who, with infinite labour, transport boats and goods to and fro over these barriers. One of the principal dikes was closed when I passed, thus detaining a large number of boats laden with goods, because the people having charge of them did not fully meet the extortionate demands of the officials. Not long since, a high military mandarin was passing through this section, and coming to a dike that was closed, and a stone slab put up by the extortionate official to notify people of the same, the military man was so indignant at being detained that he broke down the slab, and ordered the dike to be forthwith opened.

The injury done to the trade of Ningpo will be apparent when it is considered that in addition to all other commodities, some \$3,000,000 worth of teas annually pass over this route, and the extortions of the officials increase the expense of transportation, besides delaying the time of the delivery of the goods.

The construction of four or five locks would nearly or quite obviate the great labor and difficulty in passing goods over this line, and, no doubt, would soon pay for themselves and yield a good revenue.

From Ni-giau to within about two miles of Yen-chau, the Tsien-tang river is easily navigated by all kinds of small craft, of which there are more than a thousand, and upon which probably about ten thousand persons live, many of them being the families of the boatmen.

The tide is felt some distance above Tung-li, but the boatmen say that it does not flow so far, nor rise so high, as it did before the rebels came to Hang-chow. They attribute the cause to the firing of heavy guns; but how this could affect it is not apparent, unless we take Chinese data, and say that the heavy firing frightened the dragon that causes the tide, and drove him to a position farther down the bay. The true solution is probably found in the destruction of the dikes, that circumscribed the Hang-chow bay in much narrower limits than at present.

From Tung-li to Lan-ki the stream, most of the distance, passes through wild mountain scenery. Below Yen-chow there is a narrow passage called the "Seven mile pass" 七里衝, where the mountains on either hand rise up abruptly from the water's edge

to a great height. Here is pointed out the cliff upon which 嚴子陵 *Nien-tz-ling* had his hermitage, and at the foot of which he amused himself by catching fish with hook and line. This hermit, it appears, was an intimate acquaintance, before his accession to the throne, of the emperor *K'ung-yu-ti* of the Han dynasty, who reigned from A. D. 25 to A. D. 68. The emperor, it is said, appointed him censor; but he declined all office, preferring to retire to this romantic but solitary place, and spend his days with his books, in tranquillity, far from the scenes of political intrigue and strife.

Above Yen-chau there are several rapids over ledges of rock, where, when the water is high, the boatmen have to exert themselves to the utmost to propel the boat against the strong current; and when the water is low, to force it over the rock. The boats are built very long, light, with flat bottoms, and long pointed bows and sterns; the last being for convenience in passing boats, and in propelling. Every boat has from three to nine men, all but one or two of whom usually go on shore with their lines, 600 feet in length, attached to the mast, and, threading their way along the narrow foot paths cut in the sides of the mountains, track the boat, while those on board put down their setting poles, which are tipped with iron at one end and at the other have a shoulder piece, and then, bracing their feet and throwing their whole weight out upon the pole, push the boat with great force, at the same moment bellowing at the top of their voices. Sometimes they will work in this way for an hour, to get ahead twice the length of the boat.

Some of these places might be vastly improved by a little blasting, or even chipping off the points of the rocks by a stone cutter. But here, again, we see the usefulness (?) and public spirit of the celestial officials. If they but get their "squeeze," they don't care a fig for the difficulties of transportation. Nor is there public spirit enough among the merchants themselves to combine together and make the needed improvement. The universal motto seems to be:

*Nor change nor improvement can there be;—
As did our fathers, so do we.*

Lan-ki is a lively business place. As a specimen of one branch of trade, there is a hong, where I have often stopped, which annually cures and sells more than one hundred thousand hams, besides doing a heavy business in candles, cakes, confectionery, &c. The establishment employs between sixty and seventy clerks.

It was near this place that Burgevine and his two fellow prisoners were drowned, the natives say by foul means. Their bodies were seen by the people floating in the river immediately in front of the city. To the commissioners who were sent to enquire into the circumstances of their death it was reported that they were drowned several miles below

Lan-ki; but the inquiry arises, how could their bodies float several miles up stream, where there is no tide?

King-hwa fu has but little trade. It is built on small rolling hills, so that there is the diversity of elevations and depressions throughout the city. It has a fine pagoda called the "Pagoda of Ten Thousand Buddhas." These images were moulded in the bricks, so that it is covered within and without with emblems of Buddha. It is eleven stories high, and in a pretty good state of preservation. There is also, spanning the river outside the west gate, a splendid granite bridge. This is a fine work of art. It is built entirely of granite, there not being a particle of wood or iron about it. It is about 800 feet long, twenty feet broad, and should, I think, be about 150 feet high, with 13 immense arches.

The face of the country about King-hwa, is diversified with lofty mountains on the north and south, and throughout the intervening plain are rolling sand hills, covered with coarse grass and shrubbery. Between these hills, there is productive rice land, watered from the brooks and from artificial pools. Canals cannot be constructed here, so the people, for the most part, travel on foot.

The northern mountains are chiefly of limestone rock; on the southern tea is gathered. Among the latter the aboriginal race, the *Miao-tze*, are said to dwell. They have many peculiar customs, dress, religions, &c., different from the Chinese, though they seem to be on good terms with them, and partially acquainted with Chinese literature, some even attending literary examinations.

In the King-hwa district, pheasants, wild ducks, and wild geese are abundant during the cold season.

This district is distinguished for a species of amusement that is not, to my knowledge, to be found in any other part of China, viz., bull fighting. One of these fights I myself witnessed. More than a hundred bulls were entered for the fight, and sometimes over two hundred are entered. They are specially prepared by a process of high feeding, which renders them fat and sleek, but does not add to their fighting qualities. On the day of the fight they are fed with wines, which it is said greatly increases their combativeness, and are led before the gods to whom offerings are made in their behalf, so that, like the Greeks and Trojans of old, they may have their aid in the fight. They are pitted in pairs, one pair at a time, and are led in by men selected for the business by means of cords attached to rings in their noses. They come in running, upon opposite sides of the field, through temporary gate ways, and usually, for the first few minutes, fight briskly. But they soon get tired, and are separated for a new pair to be brought on the field. No harsh play is allowed, so that the fighting is a tame affair. Buffaloes have been tried, but are not employed, because they are too strong to manage; so that they are obliged to let them fight till one

is beaten and perhaps killed. There is little or no betting, but a good fighting bull will sell for a large price. If the animal will not fight, he is killed for beef, which is excellent. Many of these bulls are literally as fat as hogs, the meat on their ribs feeling like a thick cushion. They are fed chiefly on barley, and rice straw.

The object of the fighting is partly of a religious nature. Of an intelligent looking person present, I enquired, "What is the design of this fighting?" He answered, "They fight away the quarrelling elements in the community, so that the people are more harmonious." The same explanation I heard from others. Their theory seems to be that there is about so much fight in the neighbourhood any way, probably owing to the *Ying* and the *Yang* getting cross-wise;—hence it is better for the bulls to fight it off, than for the people. A theatrical display was in progress near by at the same time, and both were for the amusement of gods as well as men; so that they mingle philosophy and religion with their amusements.

The principal productions of this district, are rice, wheat, barley, buckwheat, Indian corn, millet, ground-nuts and vegetables. The tallow tree abounds here, and the seeds at present bring a high price.

The people depend, chiefly, as everywhere else in China, upon the rice crop. This year, however, rice is so cheap that they derive only about one half the usual profits. The price of rice at Lan-ki was but about \$1.40 per pecul.

The principal fruits of this district, are peaches, dates, oranges, figs, grapes and plums. Of this last, there is a peculiar kind called the 金钩李 King-keo le, i.e., the "Golden hooked Plum." Instead of being round, it is tubular, and when regular in form, it resembles the Chinese character 工 Kung.

The tubes are about an inch and a half long, about a quarter of an inch in diameter, of a russet colour, and filled with a yellowish pulp that has the taste of a rich, sweet plum. The seeds are small, and are pendant, by small stems, to the ends of the tubes or hooks. The form is often irregular, and as its name indicates, hooked, presents a scraggy appearance. The stem is attached to the middle of the central tube. The tree is tall and erect, and the limbs long, slender and straight. The fruit is said to neutralize the effect of wines, so as to prevent intoxication. I am not aware that this fruit is found in any other part of the world.

This section of country was greatly depopulated, partly by the rebels, partly by imperialists, though chiefly by famine and pestilence after the rebels withdrew. Great numbers starved to death, while a fever, induced probably by privation, hunger, and malaria, in the south and west part of the district, swept off seven tenths of the inhabitants. While the pestilence raged, coffins and funerals were out of the question. From every village corpses were daily carried out with only the clothing

they usually wore upon them, and were slightly buried on the sandhills. Dead men's bones strewed the country, which were afterwards gathered up and buried. Wolves from the mountains feasted upon the dead bodies, and they became so fond of their dainty food, that they even now come down upon the plain and seize children, and in some cases attack grown persons. Two children were seized and killed by wolves in open day, about three miles from where I was stopping. The people dare not travel in the night, and such a pest have they become, that a bounty of about \$50 is offered for every wolf killed. A hunter from the mountain recently shot one, and obtained the bounty. Owing to the sparseness of the population, much of the land is left uncultivated, and has deteriorated so much in value, that what was worth \$20 or \$30 per mow is now worth \$2 or \$3 only. But the taxes remain high, so that farming is a losing business; many large owners of land being obliged to sell their ground to pay taxes. In some places the officials are selling the unoccupied and unclaimed lands to new settlers for the imposts. If at the expiration of five years no owner appears, the land becomes the property of the tiller for the time being, i.e., the taxpayer.

A like state of things, arising from the same causes, exists throughout about one half of the Chebkiang province, a large part of Kiangsu, Nganhwei, Hupeh, Hunan, Kiangsi, and in short all that region longest retained by the rebels. The number of inhabitants that during the last 15 years have perished by wars, famine and pestilence, probably amounts to over 30,000,000; and the population of China has, during this period, been reduced, I believe, fully 20,000,000. Throughout a large part of the region referred to above, only about *three tenths of the original inhabitants remain*. Great numbers of emigrants from the more densely populated districts are settling in these desolated regions. Thus, one good, at least, results from the seeming great evils—the overstocked and crowded sections are relieved of their surplus population!

K.

From the Friend of China.

THE WORK OF CHRISTIAN MISSIONS IN CHINA.

NINGPO, March 10th, 1868.

The following is an extract from the Ordination Sermon preached by the Bishop of Victoria at Ningpo, on March 1st, a short reference to which I notice in your last issue. If any person wishes to ascertain whether Christian Missions in China are of practical utility, the only philosophic as well as common sense course evidently is that pursued by the Bishop. Let his testimony,

founded upon honest, careful and intelligent investigation, be put in the scale beside the flippant criticisms of those who have not examined the subject, and let all candid persons judge which has the most weight. The Right Reverend speaker, at the close of his discourse, remarked as follows:—

"It has been by pleasing duty, on the occasion of my present visit, to witness both in Ningpo and the adjoining districts the success which has attended the labors of our missionary brethren. Surely we have reason to bless God that, as a result of the labors of our Church missionaries in this mission, we can now speak of 12 mission stations, 13 native catechists, 5 native schoolmasters, 169 baptized native Christians, and 139 Chinese communicants;* of whom, at Ningpo, and two other stations, (distant—the one 12, and the other 30 miles,) I have, during the past week, confirmed seventy nine!—while tomorrow I leave for Hangchow, where I hope to confirm 10 or 12 converts more. I have witnessed, (and so have some of you whom I address this morning,) the evident simplicity and devotion that characterize these converts; I have heard the personal history of some, and have learned with deep interest and thankfulness to God the temptations that they have endured, and the sacrifices that they have been called to make, in their profession of Christ. I have also, through the missionaries, conversed with several of the native catechists, and I rejoice to testify to you to-day, that their accurate knowledge of scripture history, their scriptural apprehension of the leading doctrines of the gospel, the intelligence and ingenuousness of their replies to the questions I proposed, as well as the satisfactory report I received of their personal conduct, and that of their families, assure me that the day is not far distant, when the Ningpo mission may thank God for a native ministry. These are cheering signs that missionary effort is not the fallacy and the folly that some esteem it, who never take the trouble to enquire into and to investigate the matter. Had the sceptical, as to the result of Christian Missions in China, accompanied me on my tour last week, and searched and examined with me the reality of the work, I am sure their scepticism, if *honest enquirers*, would have given place to confidence and gratitude, and that they would henceforth cheerfully and liberally support what hitherto, perhaps, they may have unfortunately despised.

*In connection with all the missions at Ningpo, there were on the 30th of Sept., 1867, 30 foreign missionaries, (several newly arrived,) 51 stations and out-stations, 23 churches, 24 chapels and preaching places, 4 ordained native preachers, and 778 communicants. Now there are about 800 communicants.

"Were her people Christians, what a land would China be! It is then their spiritual ignorance, their debasing idolatries, their grovelling superstitions, that leave them yet uncivilized; that shut them up within themselves, and shut out those genial influences that would teach them how to rise, and take a foremost place among the nations of the earth. The gospel would set China free physically and intellectually, as well as morally and spiritually. It is her Confucianism, and Taonism, and Buddhism, and her ancestral worship, and her geomancy, that enslave her! A world within herself, what blessings would China both receive and reciprocate, were China Christian! Come brethren, and help to set her free. The Christian missionary is the true liberator of this land; and as you would become true friends and benefactors to China, support by your influence and contributions the missionaries in their labours; be ye also by example, by exhortation, and by prayers, effective missionaries in your respective homes and spheres of duty.

"And allow me to ask your contributions at the offertory this morning, for a special, but, I think, appropriate and interesting object. Last Tuesday, I visited the large town of *Kwan-hae-me*, in the populous *San-peh* plain, about 30 miles distant from Ningpo. I confirmed, in the chapel of that station, 37 Chinese converts. The chapel was crowded to excess, and though the occasion was new, and the service unprecedented, nothing could be more devout than the spirit and demeanour of the candidates. But the chapel was not suitable for the service. The room very small, no pulpit, no reading desk, no standing font, a few forms, a table for holy communion, but a table without rails before which to kneel! We hope, ere long, a Chinese ordained minister may be appointed to that congregation. A suitable Church for Divine Service,—a Church too, which might serve as a model for other stations in that populous plain, where there are many converts, is greatly needed. May I request that the offertory of to-day may be given for the erection of such a Church? And may I plead with you, that a liberal contribution may be made for this purpose. If, please God, a year or two hence, I again visit the *San-peh* plain for confirmation, how delightful it will be to assemble the candidates within a Church whose erection may be dated from this Ordination Sunday! The Christian converts will gladly assist in this good work. Will you, by your kind help to-day, suggest, commence, and help it forward till happily completed?"

I would add that there was a cheerful and liberal response to this appeal. The contributions for the above object, already amount to \$124. There are many such small churches needed immediately at the numerous out-stations of the several missions, not only at Ningpo, but also at other ports. Their erection is a very worthy object for the contributions of the friends of missions. Chinese Christians.

considering their poverty, give liberally for this and other objects connected with the missionary work. At the present time, I am erecting a small church on the island of Chusan, and the native Christians, from their penury, contribute about \$50 towards it. As another instance of native liberality in this direction, I would mention that there is a new brick church in the centre of Chefu foreign settlement, which was erected entirely by the benevolence of a Chinese convert, on a lot given by the same man for this purpose. Numerous instances of similar liberality among Chinese Christians might be mentioned, proving the sincerity of their profession, and affording a withering rebuke to their detractors.

Some sceptical persons may doubt, and even sneer at, the assertion of the Bishop, that "the Christian missionary is the true liberator of this land." But I beg to refer to two or three proofs of the correctness of his position. China is bound hand and foot, by the three-fold cord of idolatry, ignorance, and superstition. These clog her steps in every attempt towards progress, quench all spirit of enterprise, paralyze all efforts to rise, and waste the wealth and labor of their people upon useless, heathenish offerings, festivals, and processions.

It hardly seems necessary to argue for a moment to prove that Christianity is the true and only effectual remedy for *idolatry*. We see how utterly powerless the cultivation of literature, the morality of Confucianism, and the scepticism of the atheistic philosophy of China, have been to check the growth of idolatry, which has attained its present gigantic proportions in their very face. We know, too, how idolatry flourished, and was rife among all classes, in the palmiest days of Grecian and Roman culture and refinement. Civilization, art, science, literature, philosophy, all did not prevent the universal prevalence of the most debasing idolatries. It was reserved for Christianity to uproot those idolatries. So in China, it must be the imparting of a knowledge of the one true God, of His holy law, and of His justice and love as exhibited in the gospel, that is to uproot and exterminate the rank and tangled growth of idolatry.

Christianity must also be the chief means by which a desire to acquire useful knowledge and a love for truth, whether in science or religion, must be awakened. These have been among the most marked results of the progress of Christianity in every land. Idolatry fosters false science, or rather superstition instead of science, so that the common phenomena of nature are attributed to some superstitious cause. Hence, when Christianity sweeps away idolatry, superstition must naturally go with it, and scientific causes will be sought for the phenomena of nature. Thus a love for learning will naturally be excited, and the mind stimulated to think and investigate. It is by this process, and by rendering the mind docile, that Christianity liberates a people from the blinding and illiberalizing power of *ignorance*.

Nothing more paralyzes China, and puts a greater check upon all progress, than her

superstitions. They are countless, enter into the very framework of her society, and form a part of all her customs. Take, for instance, the ancestral worship, and *fung-shuy*. As the Rev. Mr. Yates, in his recent pamphlet upon these superstitions, well says, "a careful study of the facts connected with ancestral worship and *fung-shuy* will reveal to us the real secret of the opposition of the Chinese to foreigners and foreign civilization. We dig up their graves, and force them to remove their ancestors to positions that may prove fatal to the repose and prosperity both of the living and the dead. We wish to introduce many innovations, as building cities, high towers, &c., without consulting *fung-shuy*. We wish to erect telegraph poles, build railroads, excavate dry docks, coal mines, gold mines, &c., all of which are innovations well calculated to destroy *fung-shuy*, and excite rebellion in the world of darkness against the world of light. The consequence is, the Chinese, in self defence, naturally enough oppose every aggressive movement made by foreigners. * * The great question is, how are we to correct their views of their relations and obligations to the dead? How are we to liberate them from their present cruel bondage?" To accomplish both of these objects is the special vocation of the missionary. It is his duty and privilege to impart a knowledge of a personal Deity who reigns over the destinies of men, instead of *fung-shuy*, an imaginary unintelligent essence; to teach men their personal obligations to obey the will of God; and to communicate clear and correct views, as revealed in the sacred scripture, of the just rewards and punishments that await all men according to their several characters in the future world, and that those rewards and punishments will be of a spiritual instead of physical nature. Neither commerce, nor science, nor civilization, nor all these combined, is adapted to eradicate the deep *religious superstitions* that block up and chain fast all the wheels of progress in this empire. The reception of pure Christianity alone will rid this land of idolatry, ignorance, and superstition, and lay a firm foundation for civilization and progress. In short, Christianity only can liberate China, and *Christian missionaries must be her liberators*.

K.

VIOLENT PERSECUTION IN FORMOSA.

Dr. J. L. Maxwell has forwarded us the following memorial of the English Presbyterian Missionaries at Ta-kaio to the British Minister. It will sufficiently set before our readers the recent persecution of native Christians in Formosa:—

To His Excellency Sir J. Rutherford Alcock, Her Britannic Majesty's Minister Plenipotentiary in China.

Sir:

We, the undersigned, British Protestant missionaries in Formosa, humbly beg your Excellency's attention to the following memorial, bearing on the gross injustice of the Chinese authorities towards missionaries and their converts in this island, and setting forth facts which warrant, as we believe, an appeal to your Excellency to interfere on our behalf.

1. A Protestant mission in connection with the Presbyterian church in England was commenced three years ago at Tai-wan foo, one of the open treaty ports of Formosa. At Tai-wan foo, it was found impossible to secure a house within the walls of the city, every negotiation abruptly breaking down in consequence of some interference *ab extra*—an interference notoriously ascribed to the authorities, and not unjustly, as was proved by their after conduct. A house being at length secured outside the city (the then Commissioner of Customs kindly allowing us the use of one which he was vacating), mission work was commenced in connection with a dispensary for the healing of disease. In the course of a few weeks there began to be active manifestations of hostility, the missionaries were stoned while walking peacefully about, the landlord of the house occupied by the mission was threatened with violence, accusations of the most wicked and disgusting character were freely circulated against us, and placards were posted up describing us as resurrectionists, murderers of the most awful type, and as having then many dead bodies secreted in the house. It became so difficult for us to move about, that we appealed to the Chinese authorities as did also Mr. Swinhoe, then H. B. M. Consul in Formosa, to issue a proclamation contradicting the false rumours which were circulated against us, and warning the people against acts of violence. Promises to this effect were made, but were not kept, while on the contrary increasingly hostile placards were posted up without the least interference on the part of the authorities. The result was as might have been anticipated—a violent assault was one day made upon the chapel, and the district mandarin who, after long delay, appeared upon the scene, utterly refused to protect us against the mob, unless on a promise that we should leave the place in three days. We had no resource but to comply, and so we had to leave Tai-wan foo, a place in which, by treaty enactment, we should unquestionably have been allowed to settle; nor were any later Consular remonstrances on the subject of this outrage of any value in opening up our way to return.

2. The mission location was then transferred to Takao, and eighteen months later

a station was opened in Pithân, the district city of Hang-san. In the latter place premises were purchased for the mission, the names of two of the Chinese members being inserted on the deed, which was duly registered in the Yamen, no word of protest being uttered against a purchase for such an object. About a fortnight after the opening of the chapel, an assault was made upon it, and all the new benches and some few other articles carried off; the hinder doors being driven in by large stones and heavy pieces of wood. The leaders in this assault were *chóng-ióng* and other parties connected with the Yamen—men whose names were notorious, and who made no concealment of their leadership in the attack. Mr. Carroll, the then acting Consul in Takao, and after him Mr. Adkins, both endeavoured to obtain redress for this assault, but in vain; the stolen articles have never been restored, nor were any of the parties, whose names were again and again laid before the mandarins, seized or punished because of this outrage.

3. But the worst development of this form of persecution began on the 11th of April last, and at the date of this memorial is not yet over. On the 11th April, while one of the mission catechists, Ko-tiong, was quietly passing through the streets of Pithân on his way to the chapel, he came upon a crowd gathered around an imbecile woman. Some in the crowd were noisily declaring that this woman had become imbecile because of partaking of betel-nut and tea at the hands of some Christian. When Ko-tiong had come to the edge of the crowd, he was immediately accosted by a *chóng ióng*, who doubtless recognized him, with the query whether he were not a Roman Catholic! The catechist denied that he was such, declaring that he was a Protestant. Before he could utter another sentence, a cry was raised against him, and he was laid hold of by the *chóng ióng* and others, and beaten. He escaped from their hands into the house of a graduate, who had formerly been connected, as a teacher, with the mission, but was speedily dragged from thence, beaten and robbed in the street, and would undoubtedly have been killed, had he not again escaped and rushed into the Yamen, which was close by. The mandarin came out at his call, and examined into the case. He was accused by parties around of having administered tea or other food to two women which had caused them to become imbecile, and that this had been done in order to their more easily becoming Christians. The catechist being absolutely ignorant of these women, not to his knowledge having seen them until they were brought to the Yamen, and neither of the women ever having been within the chapel

either for healing or to worship, nor themselves accusing Ko-tiong, the case could not stand; but the magistrate, seeing the temper of the people, ordered the catechist to prison. He was no sooner in prison than the mob, incited and led by several of the *chóng ióng* and others connected with the Yamen, made for the chapel near the north gate of the city, and entering it, armed with knives and other weapons, began to plunder and carry off everything that could possibly be removed. In this way all the furniture of the chapel and of the dwelling house, dispensary and other rooms attached to the chapel, all the books, bedding, boxes and clothes belonging to the missionary and his assistants, and a large assortment of medicines and medical apparatus in daily use at the dispensary, were entirely removed. This being completed, the rioters began, and for one or two days following continued, unmolested, to tear down the building itself, carrying away the wood, bricks, tiles, and everything that could possibly be used elsewhere. The building was thus completely wrecked. Further, the rioters proceeded to the house of one of the worshippers not far off, entered it, and plundered it of all its contents, beat the man's wife, tearing her outer garments from her person, and driving her out with her daughter-in-law into the street. This man's house being of poor material, they did not take down to carry away, but wantonly injured it by knocking down part of the walls. Further, regarding the persons of the worshippers and the assistants connected with the chapel, this mob led by the *chóng ióng* displayed great violence. The assistants, seeing the rioters entering the chapel with knives, &c., at once took flight. One was pursued for three miles, but succeeded in escaping; the other was caught in his father's house outside the city, and robbed and beaten there. He made his escape into the adjoining fields, but was again caught and beaten; and, but for the vigorous interference of some neighbours of his father, would have been killed. The worshipper whose house was plundered was fortunately in another village at the time on business, but on his return was watched for and pursued, and had to pass part of the night in the woods to escape falling into their hands. The other worshippers in two villages outside of Pitháu, finding that the mob was so lawless, and that it was openly led by parties connected with the Yamen, and hearing also that they were marked for seizure, fled to Takao for protection.

4. The news of this riot in Pitháu, of the seizure and imprisonment of Ko-tiong, of the destruction of the chapel, of the beating of some worshippers and the sight of the

rest, soon spread to the surrounding country, and emboldened the evil disposed everywhere to manifest the utmost violence towards any who were suspected of Christianity. On the 24th of April, thirteen days after the first outbreak, another of the catechists, Cheng Chheng-hung, had occasion, on urgent business, to go to a village called Chó-íá, about five miles to the north-west of Pitháu. This catechist had been there several times previously, engaged in evangelistic work, so that he was easily recognised. While in the village above mentioned, the cry was raised that he was a Christian and a poisoner (the usual accusation at that time against all Christians, that they put medicine into wells and into food, into betel-nut and tea, and along the roads secretly, to kill people), and the poor fellow was seized by the roughs of the place, who immediately gathered round. He escaped for a few minutes into the house of a graduate close by, who was willing to protect him, but the crowd burst into this man's enclosure and house, and dragging forth the catechist, murdered him with stones and knives.

5. Although the names of the leading rioters have been sent into the district magistrate, as well as to the Taotai at Tai-wan foo, not one has been seized, nor the slightest attempt made to repress such excesses by punishing those concerned in them. The leading rioters on this occasion, as on that of last year, were *chóng ióng* and other petty officials connected with the district Yamen, who are now at large as if nothing had happened, and watching opportunities to lay hold of such Christians as have dared to return to the neighbourhood. Nor has any attempt been made to seize the murderers of Cheng Chheng-hung at Chó-íá. It is therefore as yet absolutely impossible for those Christians who live in and around Pitháu to move about there, except in hazard of their lives. Some have dared to do so, but others more prominently known in connection with the worship of God, as the men whose house was destroyed, cannot possibly do so, and are still on the hands of the missionaries for support.

6. That the catechist Ko-tiong, although there was no vestige of evidence against him, was nevertheless kept in prison for the space of seven weeks, and was finally released only upon the exercise of extreme pressure on the part of the acting British Consul.

7. That the movable property connected with the chapel and house attached, and with the house of the worshipper above mentioned, amounted to a value of not less than \$462 (four hundred and sixty-two dollars), as shown in the detailed Chinese account handed in to the Consul; and that it would require

no less than three hundred dollars (\$300) to restore the wrecked chapel and buildings to their original state.

We humbly beg your Excellency's consideration of all these facts. For three years the authorities in Formosa have deliberately disregarded the provisions of the Treaty in all that relates to Christian missionaries and their converts. They have not only refused to protect them, but have secretly and openly steadily opposed their position in the island, and have so acted as to lead their subordinates, writers, *chóng ióng* and others to suppose that any violence towards Christians would not be dealt with as a criminal offence. They have refused the repeated applications of the British Consuls, Messrs. Swinhoe, Carroll, and Adkins, to deal justly in the several cases which these gentlemen have brought before them; and though the present acting British Consul, Mr. Jamieson, has severely remonstrated with them on the extreme injustice of their dealings in the present instance, there is no probability either that justice will be visited on the leaders in the recent violence and murder, or that the value of our property destroyed will be recovered. We are constrained therefore to approach your Excellency with this memorial, and to beg your assistance. We are assured that it is only the influence of your position and authority, exercised at Peking, that can move the authorities of Formosa to grant to Christians any measure of justice. We have no complaint against the people for persecution at their hands, but against the authorities and their subordinates in the Yamen.

We believe that we are justified at the present crisis in approaching your Excellency on this subject, and we place the matter in your hands, believing that your assistance will be granted to us, and that it will accomplish all that we require.

We beg most respectfully to subscribe ourselves, your Excellency's most obedient servants,

J. L. MAXWELL, M. D.,
HUGH RITCHIE,

Missionaries of the Presbyterian Church
in England.

TAKAO, June, 1868.

LAY MISSIONARIES IN CHINA.

It is presumed that no one acquainted with the history of the church in modern times will call in question the importance of lay agency in the United Kingdom and America. And perhaps no body of Christians can bear stronger testimony to this importance than the Methodists collectively, for they know

that the *lay element* of their churches has been, and still is, the very life-blood of them, so to speak. In "Nova Scotia, Canada, the United States, the West Indies, Australia, and even Africa," laymen founded Methodism. "The history of their ministry," says Dr. Stevens, "has never been written, and never can be written, except in the record on high." He declares it to be impolitic to neglect such an important element; and those who look upon it with indifference are said to be unconscious of the fundamental relation it sustains to the system of Methodism. To maintain the whole apparatus of lay activity is considered "an indispensable necessity" to their future welfare. That their laymen are "as essential to practical Methodism as church building, itinerancy, book agencies, editorships, or missionaries." Nay, so much do Dr. Stevens and other large-hearted and eminent men, value this "ever-working" element, that they desire "its incorporation into the ecclesiastical councils of the church," to give the laymen "a seat by their side in the Annual and General Conferences." And to deny them this honor is declared to be "a strange and inadmissible solecism." From this lay element, Dr. Stevens says, "the church need have little fear of dangerous irregularities," but "it has more need to fear that a fastidious, self-distrustful policy may gradually usurp the place of its ancient freedom and working energy."

This then is the light in which Dr. Stevens and others look upon lay agency in Christendom. And surely it should not be looked upon less favourably in heathendom; for as a necessary consequence of its powerful effects in the churches at home, so is its influence for good upon the world at large; and its introduction into heathen China is certainly an occasion for gratitude to the great Head of the church in raising up and sending forth such labourers into His harvest.

It is gratifying to find very many pious, earnest, and intelligent missionaries, who, in their private and public devotions, when meditating on the great work before them, realising in some measure its extent, and confounded at the numbers as they present themselves myriad after myriad to their view, hail with joy and thanksgiving such an element as lay agency in the vast mission field of China; and who, far from fearing any "dangerous irregularities" therefrom, rather fear that a certain "fastidious policy" on the part of some may tend to operate injuriously on the minds, and cramp the efforts, of these lay agents. But should the attitude of any of the clerical brethren towards these lay labourers thus operate,—namely, to the cramping of pious efforts for the spread of the gospel,—then, surely, sin in some meas-

ure "lieth at the door." John, do not in anywise forbid them casting out devils in Christ's name, though they follow not with you. John Wesley, with his rigid conservatism, once became alarmed on hearing that Thomas Maxwell had begun to preach, and hastened to London to the Old Foundry to stop the irregularity, as he called it; but like a dutiful son, he consulted his mother, and Susanna Wesley checked him in these remarkable words, "O John, beware what you do, for I believe Thomas Maxwell is as truly called to preach as you are." I pray God that the coöperation of the many, and the indifference of the few, may alike tend to provoke the lay missionary to love and good works. The writer can account for the indifference of the few on no other grounds than conservative principles, ecclesiastical surroundings, or personal prejudice; which things some suffer so to blind them that they have not yet learned how to appreciate anything, be it never so excellent, that may differ from the workings of their own body. If their indifference arises from no one of these grounds, then the writer is at a loss to account for it. For the writer would not like, even by implication, to charge any missionary with such a want of common sense, as to depreciate the lay labourer on the grounds of his education; for every missionary who has any knowledge of the Chinese must know that there is no necessity for a university, nay, even a college education, in order to become an efficient missionary to the Chinese. If this were a necessity, then there are societies in England who would not have a missionary in any part of the earth at the present day. Moreover, that the objections of the Chinese to Christianity are not subtle in their nature most missionaries are aware. The turgid philosophy of the Chung-yung the common people know nothing of, the intricacies of the Yih-king are the patrimony of the few; whilst Confucianism, Buddhism, and Taoism, present themselves in such thin yet simple dresses, that the missionary whether lay or clerical can easily see through them. Again, it is probable that not more than three per cent. of the people can read, and still more than probable that not more than one of the three can understand what he does read. Here then is scope for the lay missionary to carry out Macaulay's touching and eloquent desires for oral instruction to the peasant and working man.

The writer is persuaded that the Chinese, of all other nations, are the most worldly; saturated as it were in the affairs of this life; their religions operating upon them no further than "let us eat, drink, and be merry." If you should meet with one in whom this feature is less developed than in general, you

will find that the most common-place arguments satisfy him. Divest a Chinaman of his worldliness, and no man can appreciate common-place evidences better than he. The objections which these men generally bring can be easily refuted, with the help of a native assistant to put one's ideas into a more idiomatic, and consequently more comprehensive, form. Their own "Mirror of History" will furnish you with abundance of arguments against most of their popular deities; and their Buddhistic and Taoistic popular works slay themselves with their own weapons.

What! cannot the lay missionary deal with certain classes of the Chinese as well as he can with certain classes of the more enlightened nations of the United Kingdom and America? Let the lay missionary be filled with faith and the Holy Spirit, let him be well acquainted with the use of the sword of that Spirit, let him have a tolerable acquaintance with the different phases of human nature, and with an indomitable perseverance, he shall do valiantly, China shall be blessed, and God glorified! It is not necessary for him to possess a good knowledge of mathematics and *prescribed forms of logic* (however valuable such a knowledge may be in itself) in order to present the all-purifying gospel with force, precision, and effect to the minds of the Chinese. Indeed, the utility of a knowledge of mathematics, as brought to bear upon the subjects connected with human nature, has long ago been questioned by eminent men of learning; as they say that the process of reasoning in mathematics is entirely diverse from that which is brought to bear upon the common purposes of life, and the subject of religion. And with regard to prescribed forms of logic, "the fact is too generally overlooked, that man comes forth from the hand of his Creator a reasoning being; that he learns to lay down premises, make illustrations, and draw conclusions much in the same manner, and with the same unerring certainty and readiness, as he learns to walk, to run, and to speak." Therefore, the writer concludes, that a man may be able to reason very cogently and correctly without being able to define what is meant by "perception, abstraction, simple and complex ideas, mixed modes," &c., &c. The writer would not like to convey an impression from these remarks, that he, in any wise, depreciates those glorious institutions of Europe and America, from within whose walls food for the inner man is constantly issuing to satisfy the cravings of a world steeped in iniquity, transgression, and sin. But what he wishes to show here is, that the layman

may become an efficient missionary to the Chinese, notwithstanding the disadvantages of education under which he labors.

May God raise up many self denying lay and clerical missionaries, who will with the Saviour preach the gospel to the poor; and with Lord Macaulay's Christ-like views, "care for the peasant, the working man" of China.

LAY MISSIONARY.

CHINA, July, 1868.

STATISTICS OF ROMISH MISSIONS, AND THEIR LESSONS.

I send you a tabular statement of the condition, at a recent period, of Romish Missions in the East; with the request that you will publish it and the accompanying remarks in your paper. There are two reasons, either of which seems to me sufficient, for calling the attention of those who are seeking to propagate true religion to what Rome is accomplishing in disseminating her faith. In the first place, while the Romish Church has doubtless added much by tradition to the pure word of God, and obscured more, she has yet remained the depository of a vast amount of wholesome truth, the diffusion of which in China must be gratifying to every one who appreciates the intensity of the darkness which it partly overcomes.

In the second place, viewed not in the light of the benefits it confers, but merely as a new religion, its successful introduction demands the thoughtful attention of all the missionaries of another new religion to the means employed. That Protestants have not made these more a matter of conscientious study is owing mainly, I believe, to two assumptions, neither of which is warranted by facts.

1st. Many, while admitting the success of the Romanists in gaining numbers of converts, are accustomed to think that their work is superficial; but a slight advance, if any, upon the religions it supplants. Now, while admitting that Catholicism, which absorbed much of Imperial Rome in its own development, does not in contact with heathenism present that unbending front which Protestantism is accustomed to wear, it does not follow that therefore it is valueless. Mingled, if you please, with far too much corruption, it still contains the essential truths of Christianity—the doctrine of one God, our Heavenly Father, of the Eternal Son, the ever adorable Redeemer, and of the Holy Ghost, the author of Scripture and the regenerator of the human heart;—truths which in their breadth, as held in creed, and taught in practice, are all that are essential for salvation.

In the history of the church, as of the world, while the progress has ever been steady, there

have been epochs of apparent decline, followed by new and seemingly suddenly created impulses, which however had but burst the restraints under which they had been developing themselves, and creating the instruments for their after work. The Romish Church has not escaped these, and it would be unfair to measure it at the present day, especially in England, France, and America, by its own apparent standard of the middle ages. The church of Fenelon the pastor and Xavier the missionary is not yet devoid of life.

But it is not against corruption, but superficiality, I have to argue. The best answer to this is actual contact with Romish converts. My own experience has not been large, and I would therefore speak modestly; but it is not exceedingly rare to meet with a native Catholic of mature years who is not well instructed in his catechism, who cannot give in answer to your questions a summary of the most important truths which it concerns him to know of his fallen condition, and of Him by whom he hopes to be restored?

But there are not wanting other evidences that, whatever may be said of its purity, superficiality cannot be urged against the instruction imparted by the Romish priests. All know that schools occupy a prime place in their system, but all do not know that a course of study embracing many years is marked out for their pupils. In China, as in other countries where learning, shackled by no caste, is the broad road for ambition to travel, we expect the mass of the people to be ever striving upwards towards their models, their superiors in learning; and in a Catholic community an educated priesthood cannot fail in the end to secure a well instructed people.

Many who talk of superficiality will, I have no doubt, learn with surprise that eighteen years is the time allotted for study to the candidates for the priesthood, no less than ten of which are devoted to a language that open up to them those vast treasures of theological lore which even the learned Protestant theologian at home, notwithstanding his access to the numberless treatises of the present day, may not neglect. It is true that candidates for baptism are received with but little of this knowledge; but baptism is not the end, but the beginning of doctrine. Rome receives into the church, then instructs. Mother of the faithful, as she styles herself, her chief interest is in her own children. To judge of her doctrine, we must look at its mature fruits in a disciple of long standing, not at the first germs in a neophyte. Nor may we forget that this form of Christianity has been tried in the fire, and by no means all consumed. Descendants of those who kept their faith in the day of persecution can everywhere be found. These testify at once to the genuineness of the conversion of their ancestors, and the zeal with which they taught their religion to their children.

But granting that the work of Romish missionaries, if not thorough, is at least not

superficial, what has been their success? It is in answering this question that a second groundless assumption is too often made. Their success is determined chiefly by the number of converts, and the time employed in gaining them. Of the numbers, the accompanying statistics speak for themselves. Of the time, many will be ready to speak of two hundred years or more; but it must be remembered that during most of this period the work had to be carried on secretly, that it was necessarily rather to preserve the church already gathered than to gain new converts. The wonder is not that the church did not grow more rapidly, but that it did not perish altogether.

Making due allowances then for the greater flexibility of Catholicism, which renders the assumption of it by converts from heathenism less difficult, and for the greater length of time in which it has been propagated in China, it must still be admitted that its success has been remarkable, and may well claim the attention of all Protestant missionaries to those peculiar means, or causes, which have rendered it so. Among the most important of these are the following:—

1st. The stronger form of ecclesiastical government under which Romish missions are placed, the more perfect organization of the missionary societies themselves, and the more implicit subjection of the individuals to the rules of their order. It is well known that Rome allows to her adherents considerable latitude of faith and practice in minor matters, and as a consequence there are many sects or societies, even missionary societies, within her communion; but see her wisdom in giving each of these a separate field of labour, thus obviating all clashing of interest, and at the same time dispersing her emissaries over a much wider area of territory.

2nd. The freedom from domestic cares of a celibate clergy not only secures more time for direct missionary labour, but also makes the welfare of the church, rather than that of the family, the first aim.

3rd. Romish missions have been planted on a better soil, far away in the interior, in places free from the excitements of trade, and the demoralizing influences of a promiscuous money-seeking population, such as predominates at the ports where Protestant missions have hitherto been chiefly established. It is only when the missionary is known as such, and not perpetually confounded with a class whose object is not to benefit, but to be benefited by the Chinese, that he is likely to exert a commanding influence. Dwelling in the interior, he must be known, and known to be a man of kind heart and enlarged views; and, like such a man dwelling amongst a simple people at home, he cannot fail to secure a wide-felt influence. He becomes domesticated, puts on the dress of the people, and oftener, perhaps, than we imagine is looked up to as a "spiritual father."

4th. Great attention is given to schools at every mission station, and a thorough training secured for the native priesthood, which again is selected from the most efficient of the boys thus brought under the control of the mission.

5th. The line of demarkation is less wide between their converts and the world around them. Protestant converts are, I fear, handled too delicately. Too often they are not allowed, after assuming their new name, to continue in their usual avocations, because it exposes them to too many temptations and trials from their heathen friends, whose practices they have abandoned. They become a secluded community, from which their still unconverted neighbours are too much shut out. Catholic converts, though this follows partly from their greater numbers, live among the people, distinguished only by their religion; and thus the social ties through which men gain influence are not severed.

6th. The government of France affords the fullest protection to the foreign priests in disseminating their faith, and to the native converts in the exercise of their religious rights. By active interference, or threats, or show of power, directly and indirectly, she aids in a thousand ways to remove the obstacles against which Protestant missionaries are left too often by their governments to combat alone, or sometimes even prohibited from combating at all. All the power of Protestant missionaries combined would have failed in the attempt to erect a church surmounted by a cross overlooking the Emperor's palace; so would that of the Romish missionaries, if it had not been backed by the power of France. Much is said of the infidelity of France, but we would commend the interest her government has always taken in the propagation of her national faith to the attention of England and America, which think themselves so much more Christian. It will be sought in vain in her colonial code for a clause making it a penal offence of a grave kind to bring into hatred, ridicule, or contempt, any of the false religions or puerile ceremonies of the Chinese—such as English missionaries have suspended over them *ad terrorem* in the China and Japan Order in Council, 1865. And we have yet to hear of an English Consul calling a French priest to account for speaking disrespectfully of Protestantism, as a French Consul recently called Protestant missionaries to account for distributing the Pilgrim's Progress, in which his religion happens to be assailed. We commend his zeal to our own Consuls. Better even a little spice of what some might call bigotry, than too much indifference in a matter so important as religion.

PROTESTANT.

SHANGHAI, August, 1868

STATISTICS OF ROMAN CATHOLIC MISSIONS IN THE EAST, 1866.

I.	CHINA.	SOCIETIES.	Number of Foreign Missionaries.		No. of Native Priests.	No. of Divinity Students.		No. of Christians.	Expenses per Annum.
	Provinces.		Bishops.	Priests.		Colleges.	Students.		
1	Chili,	Lazarists and Jesuits,	4	34	40	1	50	62,000	Mexican dollars.
2	Shantung,	Franciscans,	1	7	7	1	unknown	10,750	\$20,000
3	Shensi,	Franciscans,	1	7	17	...	...	13,830	3,000
4	Shensi, } joined,	Franciscans,	1	7	16	1	unknown	23,000	2,800
5	Kansuh,	Franciscans,	1	7	16	1	...	23,000	2,800
6	Kiangsu,	Jesuits,	1	35	17	1	56	73,000	8,600
7	Ninghwuy, } " Kiangnan	Lazarists,	1	10	16	...	...	3,000	3,670
8	Chekiang,	do	1	4	5	...	...	5,000	2,400
9	Honan,	Super. 1	1	20	14	1	35	20,000	5,600
10	Hupeh,	Franciscans,	1	6	11	1	35	3,000	4,000
11	Hoonan,	do	1	11	11	1	110	*68,000	18,000
12	Szechuen,	Mission Etrangères,...	3	34	60	1	unknown	10,000	3,000
13	Kiangsi,	Lazarists,	1	10	10	1	20	40,000	7,000
14	Fukhien,	Dominicans,	1	16	10	1	...	19,000	8,800
15	Kwangtung, } joined,	Mission Etrangères,...	1	19	5	1	25	5,000	6,400
16	Kwangsi,	do	1	15	1	1	unknown	8,000	5,300
17	Kweichow,	do	1	9	8	1	do.	...	...
18	Yunnan,	do	1	...	...	...	...	...	...
	Total,	5	20	233	237	12	331	363,580	\$101,300
II.	Japan,	Mission Etrangères,...	1	10	...	...	...	some thousand known.	\$5,000
III.	Tibet,	do	1	10	...	1	unknown	2,000	5,600
IV.	Corea,	do	2	10	...	1	do.	23,000	2,200
V.	Mongolia,	Mission Belgique, ...	1	10	6	1	do.	11,000	9,400
VI.	Manchuria,	Mission Etrangères,...	1	10	...	1	do.	7,000	5,200
VII.	Cochin China,	do	3	38	60	1	110	93,000	20,000
VIII.	Tonkin,	Domin. & Miss. Etrang.	5	27	150	1	360	335,167	26,200
	Grand Total,	6	34	348	453	18	801	836,747	\$174,900

* Present number 90,000.

A WORD FOR TRUTH.

Adrift upon the Sea of Life,
A stormy Sea with dangers rife;
No power to stem the swelling tide,
No friendly hand the bark to guide;
No chart lest that frail bark should stray
And wreck on rocks athwart the way;
No sun, no moon, no pale star's light,
Nothing but wild and dismal night—
Like this is man who tries to doubt
All in this world and all without.

What though our little, finite mind,
So clouded, darkened, ay, so blind,
What though it cannot understand
The work of God's almighty hand?
Why act not, trust not, rest not, till
Our freedom with His sovereign will
We reconcile? What matter if
The man who climbs the highest cliff
Sees nothing in the distant past—
That shadowy region, vague and vast—
To show us if we lived or no,
In those dim ages long ago?
Now we live, we breathe, we act,
At least we treat life as a fact;
We're out upon a troubled sea,
Let's take God's Word our Chart to be:
If false, and there's no heaven, no hell,
No other world in which to dwell;
If false, and we like brutes must die,
We still live out our day, then lie
Low 'neath the sod with kindred earth,
And never know we had a birth:
If true, and we must live forever,
And Death itself shall only sever
The tie that binds to earth and sense,
And then these longing souls go hence,
'Twill only be to a holier clime,
Unmarred by sin, unmarked by time;
There these insatiate doubts will cease
In those blest realms of perfect peace,
And knowledge pour into the soul
While endless ages o'er us roll;
Then, then, these souls unfettered, free,
May know what here we dimly see;
May visit every glittering world,
Now far beyond our vision hurled,
And measure mighty depths of space
That lie beneath creation's base;
But still beyond us there will be
Infinite, unfathomed Deity.

FOOCHOW, July, 1868.

F.

The Chinese Recorder

AND
MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, AUGUST, 1868.

BIRTH.

At Ningpo, 11th May, 1868, a daughter to Rev. M. J. KNOWLTON, of the American Baptist Mission.

BAPTISM.

At Canton, 1st July, 1868, by the Rev. Jas. A. Anderson, LAURENCE HERBERT, infant son of the Rev. F. S. Turner, of the London Mission, Hongkong.

DEATH.

At Shanghai, 27th July, 1868, MAGGIE SCOTT, beloved daughter of the Revd. J. M. W. Farnham, aged nearly 4 years.

Little Maggie was a sweet and intelligent child, as many who read this sad announcement can testify.

"NOT LOST, BUT GONE BEFORE!"

She is gone! but not lost to you.
She only waits you where
Such gentle spirits sooner go
Than those less good and fair;
You are yet laboring with the storm,
While she has gained the shore,
And though you miss her darling form,
Faith whispers, 'GONE BEFORE!'"

The July number of the RECORDER was sent

To Amoy, Swatow, Hongkong and Canton per Steamer *Undine*, July 26th.

To Chefoo, Tientsin and Peking, per Bark *Emma*, July 30th.

To Ningpo, Shanghai and the river ports, per Ship *Royal Saxon*, July 29th.

To America, per P. M. Steamer of August 16th from Shanghai.

SELF-SUPPORT OF NATIVE CHURCHES.

One of the most important subjects that can engage the thoughts of the missionary is that indicated by the above heading. How can we best bring the native church to a self-supporting basis? How soon ought the native church to be expected to support its own pastor? To what extent should the money of European and American Christians be expended in renting and fitting up chapels for native churches, and in sustaining day schools and boarding schools? All these are important questions, the discussion of which will be very appropriate to these columns. It is not our purpose at present, however, to enter upon their discussion. We

merely wish to introduce the proceedings of a general meeting of the missionaries of Fopchow recently held on this subject, and commend the whole matter to the attention of our brethren, asking them to give us their views, and especially their experience, as far as they have had any, on the subject. At the meeting referred to, every Protestant missionary of Foochow (except one who was detained by indisposition) was present, and after a full and very interesting discussion, the following resolutions were unanimously adopted:—

Resolved, That we all recognize the importance of educating the native churches under our charge to the support of gospel institutions among them as rapidly as possible.

Resolved, That we believe that the utmost care is needed at the present time in the exercise of sound judgment on the part of the missionaries in keeping the idea of self-support before the native churches, and bringing them steadily up to it, without discouraging them, or laying upon them improper burdens.

Resolved, That in our opinion the missionaries, as agents for the disbursement of the funds of the Missionary Societies, are called upon to act carefully in this matter, so that the use made of the funds, while it gives help where help is needed, shall in no case encourage supineness and dependence on the part of the native churches.

Resolved, That we recommend the following General Rules for the guidance of the missions in this matter:

1. That the missions will endeavor as far as possible to make the Day Schools self-supporting.
2. That the missions should not provide for fitting up chapels in small villages for native churches, but encourage them to meet in private houses until such time as they may be able to provide a chapel for themselves.
3. Where the missions have established or shall establish chapels for preaching to the heathen, the native Christians meeting in them should be required to contribute according to their ability to the expenses of the same.
4. Chapel keepers should be supplied only at places where the missions may deem it absolutely necessary to have them.
5. Each missionary should urge each station under his charge to contribute according to its ability for its pastor's support, and its contributions should be paid directly to the pastor, except where the missionary deems it best to have them paid to himself.
6. Every missionary should preach to the native congregations on the subject of self-support, and urge them to steady action in this direction.

THE MEDICAL MISSIONS AT SWATOW.

Report of the Medical Missionary Hospital at Swatow, in connexion with the English Presbyterian Missionary Society, under the care of WILLIAM GAULD, M. D. For 1867. Hongkong: Printed by De Souza & Co. 1868.

From the above Report we learn that the dispensary at Swatow is open two days in each week, while the hospital is open at all times to those who require admission. The number of patients during the past year has been greater than ever before. The new hospital has had between 70 and 80 patients residing in it at a time, while the building formerly used as a hospital has been made a sort of refuge for lepers, though Dr. Gauld believes their disease to be "incurable by remedies at command." We have recently seen wonderful accounts of the cure of lepers by a native physician in India. If they are true, the means of cure ought speedily to be made known in all countries where this disease prevails.

Dispensaries are kept up in two country towns, to which weekly visits are paid either by the Doctor or his assistant. Medicines are also given gratuitously to those who need them at the various country stations of the mission. One man, who came for eye water, was led to destroy his idols and become a Christian.

The whole number of cases treated during the year was 2,538, of which 536 were hospital patients, and 467 were females. The average attendance on dispensing days at Swatow was 38, and the greatest attendance in one day 113. At one of the out-stations, the total attendance was 1,607; at the other 1,318.

The patients have embraced all classes, "from the chief mandarin of the department to the poorest of the people." It is stated, however, that there is seldom a patient from the class of professional beggars, who find their diseases too profitable to be dispensed with. Among the most frequent diseases are the following:—of the digestive organs, 365; of the respiratory organs, 247; rheumatic affections, 207; fever, 88; leprosy, 170; opium smoking, 45; eye diseases, 573; diseases of the joints, 65; skin diseases, 151; wounds, ulcers and abscesses, 388.

The disease for which the Tautai was treated was dysentery. The native doctors had given up the case as hopeless, but he recovered, and had a sufficient sense of gratitude to send \$50 to the hospital.

Quinine and nourishing food are found adequate to the cure of remittent fever in all cases: and one man, whose relatives were about getting his coffin and graveclothes, was recovered by a judicious use of quinine and nitre, with brandy and opium. The Dr. will allow us to say that we consider *that* a very remarkable cure.

Opium smokers have been provided with 50,000 pills to assist in curing their vice, "with known benefit in some cases, at least."

A number of interesting surgical cases is given. We have a decided sympathy with the poor fellow, cured of hare-lip, whose chief exultation was that he would be able to grow a mustache. All success to him!

The closing paragraph, relating to the religious work of the hospital, we quote entire:—

"The daily *religious services*, morning and evening, are conducted as heretofore by the Rev. Messrs. Smith and Mackenzie. During the past year several of the patients have renounced idol worship, and become worshippers of the true God and believers in Jesus Christ, making public profession of their faith by baptism. In several of the more important centres of the Mission's operations throughout the Department, the first converts got their knowledge of the Gospel and became convinced of its value when patients in the hospital at Swatow. In the early part of the year a leper, formerly a hospital patient, appeared with several aged women belonging to his village, all desirous of becoming Christians. This was the beginning of a gracious work of the Holy Spirit among the people of the district from which they came, of which happily we have not yet seen the end. At one of the dispensing stations formerly noted for its hostility to us, the feelings of the people are gradually but perceptibly turning in our favour, and this we value, because the more confidence the people have in us the more likely are they to regard with favour the doctrines we teach. Of the favourable impression the Medical work is making throughout Tschew generally, recent journeys both North and South have furnished us with pleasing evidences. Altogether there is every encouragement to go forward in a work whose aim is at once the bodily welfare of the Chinese and their spiritual and eternal good. For every good work, the Master we serve has given the promise: 'In due time ye shall reap if ye faint not. As the years pass on may He bless us more and more.'"

EDITORIAL ITEMS.

—We notice, with great satisfaction, the appointment of Rev. Otis Gibson as missionary to the Chinese in California, under the auspices of the Missionary Society of the American Methodist Episcopal Church. Mr. Gibson came to Foochow in 1855, and was for ten years a faithful and efficient laborer in this field. Of untiring energy in the execution of plans which a sound judgment formed, he left an imperishable mark upon the work here, and gained a deep hold upon the affections of the native church. His name is often mentioned by native members with expressions of gratitude and affection; and nothing would more gladden their hearts than to see him again among them, were that possible. For the important work now opening to Christian labor in California, it would be difficult to find a man better adapted. We need not assure our old friend and fellow laborer of our hearty wishes for his success in his new field. Many a native Christian here will pray for God's blessing upon his labors.

—Our thanks are due to Rev. Jona. Lees, of Tientsin, for a valuable paper which will appear in subsequent numbers.

—We are glad to learn that Rev. Y. J. Allen, of Shanghai, is about to commence a Chinese religious paper. It will be intended for circulation among Christians in all parts of the empire. We have no doubt it will be hailed with delight by native Christians everywhere.

MISSIONARY INTELLIGENCE.

PEKING.—Rev. W. A. P. Martin, D. D., in a note dated P. M. S. S. *Costa Rica*, near Hiogo, 23rd July, 1868, says:—"I expect, D. V., to resume my work in Peking about a year hence." We are glad that the Dr. anticipates so early a return to his station, and hope that his expectations will be fulfilled.

SOOCHOW.—Rev. J. M. W. Farnham writes:—"A young man, formerly holding a high position in the 'Ward (afterwards Gordon) force,' has been for some time engaged in missionary work in this great city. He considers his prospects quite encouraging. Lieut. Col. Gordon says of him, 'I was not so much surprised (to hear of his conversion), as I have been constantly and instantly praying for my old comrades, and I believe this is in answer to my prayers.'"

NINGPO.—Rev. M. J. Knowlton writes, July 14th, 1863:—

"Rev. J. R. Goddard and Mrs. Goddard, newly appointed missionaries of the American Baptist Missionary Union, arrived at Ningpo, the field of their labor, on the 17th of June. Mr. Goddard is the son of Rev. Josiah Goddard, who for several years was a missionary, first at Bangkok, and afterwards at Ningpo, where he closed his labours on earth, and was buried. It will be recollected that the elder Goddard translated the New Testament into Chinese, also the first three books of the Old Testament. It is encouraging to see the sons following the steps of their fathers in the missionary work. Mrs. G.'s health suffered much from the voyage, which was around the Cape. Now that we have a line of steamers running from New York to China, it would seem to be the duty of the American Missionary Societies which send missionaries to China, to send them by steamer via San Francisco. So much may be gained in time and health, that to send them by that route will evidently 'pay.' An incident recently occurred, to show another incidental benefit to missions in China, resulting from the Pacific line of steamers. Rev. B. S. McLafferty, the pastor of a Baptist church in Petaluma, California, being ill and requiring rest and change, just ran over here to China to recruit his wasted energies. He stopped with us at Ningpo about a month. His health was not only benefited, but his interest in missions to China, and the Chinese wherever found (of whom there are a large number uncared for in California), was greatly deepened. He appeared much encouraged by what he saw of the success of mission work in Ningpo. By the aid of an interpreter, he had the 'pleasure' of preaching several discourses to the Chinese, and of 'immersing in a profession of their faith' four converts, in the baptistry of the Baptist Church. If the pastors of California would often make a trip to China it would do them good, and be an excellent method of increasing the interest in missions among the Churches in California. —At our last communion at Ningpo on the 5th instant, I had the pleasure of baptizing, in the same baptistry as above, eight converts, who gave good evidence of a work of grace in their hearts. On the same Sabbath, Rev. E. C. Lord also baptized eight converts, and Rev. C. T. Kreyer, of the American Baptist Mission, baptized at Hangchow two converts, one of whom had for many years been a Buddhist priest. He is letting his hair grow, and is earning his 'rice' by tailoring. On the island of Chusan, where we have a church numbering about forty communicants, six weeks since I baptized a literary man who first heard the gospel while a teacher or writer for Rev. Mr. Gutzlaff, when he was Governor of that island.—From Rev. Wm. Dean, D. D., of Bangkok, I have the sad intelligence that Rev. W. M. Lisle and wife, of the American Baptist Missionary Union, who arrived in Bangkok a few months since, in consequence

of the failure of Mr. L.'s health, have been obliged to leave for Hongkong, and if he is not better, for the U. S."

TAKAO.—Our readers will find a statement of recent severe persecutions at some of the out-stations of the English Presbyterian Mission in the memorial to the British Minister, published on pp. 63—68 of this number. Dr. J. L. Maxwell writes, July 22nd:—"Since the date of the memorial, matters have become worse and worse—the Taotai of Tai-wan foo, who is Governor of the whole island, refusing to acknowledge Mr. Gibson as H. B. M. Consul, or to correspond with him on public business. This is a graver matter than either a commercial or missionary complication, and it is to be hoped that the authorities may ere long be led to repent of their late most unjust and obstinately foolish proceedings. I am glad to tell you that a few Sabbaths ago, Rev. Mr. Ritchie baptised four men at the Takao chapel. Three of them were from the immediate neighbourhood of Pithau."

HONGKONG.—Rev. W. Lobscheid writes, August 3rd:—"You will be sorry to learn that the Rev. C. F. Warren, of the English Church Mission, will have to leave China (we hope for a time only) on account of ill health. He had studied Chinese with great success, and promised to become a valuable missionary. We all regret his departure."

CANTON.—Rev. H. V. Noyes writes:—"The London Mission has recently established an out-station, with two native assistants, in the large city of Fatsan, 12 miles from this place. A very interesting fact in reference to this station is that its entire expenses are met by native Christians connected with the London Mission here and at Hongkong. As might be expected, very encouraging tokens of blessing have already been granted to this praiseworthy effort of converts from heathenism to extend the knowledge of the gospel."

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